THE STREIGHT GATE AND NARROW WAY,

Manifeſt in Seven TREATISES.

1. *Concerning Prayer.*
2. *Of Holy Duties practiſed by the Primitive Chriſtians on Firſt Days.*
3. *Concerning Religious Meetings.*
4. *The Difference between the True and Falſe Church in Doctrine and Diſcipline.*
5. *Concerning Parents and Children.*
6. *Concerning Chriſtian Duties.*
7. *A daily Direction to dwell in Heaven.*

The Experience, Benefit and Advantage theſe Seven ſmall Treatiſes have been to me in life and Practice, and hoping they may be ſo to ſome others: though I am the meaneſt of the Servants; yet I have received a Talent, which if I ſhould hide, I fear, my Maſter will take it away. The ſerious Conſideration of theſe things, together with Gods Requirings, and Aſſiſtance of his good Spirit, have occaſioned the publiſhing of this little Book: which is fitted for all people, old and young.

Walk circumſpectly, not as Fools, but as Wiſe, redeeming the time; for the days are evil. Epheſ. 5. 15.

Of Prayer.

Quæſt. 1. WHat are the Prayers that Chriſtians are to uſe?

Anſ. There is Prayer in the Heart, without Words outwardly, as that of *Nehemiah*, *Hannah*, and the Spi-

rits Groans, *Rom.* 8. and there is Prayer in the Spirit, and Voice with Words outwardly: as *Pſal.* 5. *Hearken to the voice of my cry, my King and my God; for unto thee do I pray.*

Queſt. 2. When is the time of true Prayer?

Anſ. When Gods Spirit moveth, quickeneth and lifteth up the Heart to God: this is the right time of true Prayer; and there is no other.

Queſt. 3. Whether Prayer, Bleſſings, and Thankſgivings are to be uſed at Meals?

Anſw. For Bleſſings, Prayer and Thankſgivings with Heart and Voice at Meals we have the example of Chriſt. *Deuteronom.* 8. 10. God commanded, ſaying, *When thou haſt eaten and filled thy ſelf, thou ſhalt bleſs the Lord thy God.* Beware thou forget not. *Joel* 2. 26. *Ye ſhall eat and be ſatisfied, and ſhall praiſe the Name of the Lord.* Acts. 2. 46. *They eat their meat together with gladneſs and ſingleneſs of heart, praiſing God.* *Mark* 6. When the multitude had eaten and were filled, as Chriſt ſet them down with Thankſgiving, ſo he ſent them away in order: but in *Exod.* 32. they ſet themſelves down to eat and drink, and roſe up to play: the Lord ſaid unto *Moſes*, let me alone, for I will conſume them.

Queſt. 4. Whether grieving Gods Spirit, and quenching his motions, or want of Gods motions are the cauſe that Prayer and Thankſgiving is not uſed by ſome? Let us examine theſe two particulars: firſt, concerning Gods Motions: if any one ſhould ſay, the reaſon why I do not give thanks with Heart and Voice at Meals, as Chriſt and his Apoſtles did, is becauſe I have no motions.

Anſ. Gods Motions are never abſent, *Revel.* 3. 20. *Behold I ſtand at the door and knock*: it is in the preſent Tenſe: *Cant.* 5. 1. It is the Voice of my Beloved that knocketh: *Pulſant is* is knocking, continually ſaying, open to me, my Siſter, my Head is filled with Dew, and my Locks with the Drops of the Night: Can any deny Gods patient waiting? *Job* is commended for that he did not charge God fooliſhly.

Secondly, Examine Mans Anſwers, whether Man hath not grieved Gods Spirit, and quenched his Motions by Diſobedience: *Cant.* 3 1. *In my bed by night I ſought him whom my Soul loved, I ſought him but I found him not*: No, not in thy Bed, at reſt, ſatisfied: why ſhould I pray? I have no motions: why, wouldſt thou have them in thy Bed, in the darknight? Gods Motions are to the Chil-

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dren of the light and of the day, that hearken, believe and obey. Now let every particular examine, whether the ſtreightneſs is want of Gods motions, or Mans ſlighting Gods motions, being diſobedient to his lively knocks and calls?

Ob. 1. Though God is always preſent with his motions, yet not to pray always with words at meals. There's a deſire always with hearts of Gods people after God, which is Gods motion, though they may want words and utterance ſometimes. Every Creature of God is good, if it be ſanctified by the Word of God and Prayer. Offer the Sacrifice of Praiſe always, which is the fruit of our Lips, *Heb.* 13. 15. The Hand of the diligent maketh rich, but negligence and diſobedience may hinder Prayer or other Bleſſings. There hath been a long dark night of Apoſtacy many hundred years, and the Woman fled into the Wilderneſs, but is now coming out of the Wilderneſs, leaning on her Beloved; and hath need of Prayer and Miniſtery, *Precept upon Precept, Line upon Line, here a little and there a little*; and ſo come through Forms and Words into Truth, Life and Power.

Ob. 2. Gods Miniſters have taught people to lay aſide all formal Prayers made in Mans own Will.

Anſ. Gods Miniſters never taught any not to pray at all; if the Devil, the old enemy of mankind, can keep people in formal Prayers, or keep them out of all Prayers, he hath his point.

Queſt. 5. Whether any Form of Prayer in a Book may be uſed at any time?

Anſ. 1. Chriſt ſaith, *Mat.* 6. when ye pray, ſay after this manner: *Luk.* 11. when ye pray, ſay, *Our Father*, &c. ſo it is a rule to pray, and a prayer to be ſaid.

Anſ. 2. If any uſe this Prayer, being moved and aſſiſted by the ſame Spirit that gave it forth, it is accepted of God: but beware thou uſe not the Form without the Spirit; that is, like a Body without a Soul, a Corps without Life, and who requires it at thy hand? Wait for the Spirit which God hath commanded thee to ask, and promiſed to give to them that ask it; the ſame Spirit will give thee Words and Utterance: but if no Words be given, Sighs and Groans of the Spirit that cannot be uttered are accepted of the Lord.

Queſt. 6. Are we to pray and give thanks at Meals always?

Anſ. We are to watch unto Prayer always, *Epheſ.* 6. 18. and

be glad we have ſo often opportunities to pray, and give thanks with joy, ſeeing the Lord doth ſo lovingly invite us, ſaying, rejoyce evermore, pray continually, in all things give thanks: this is the Will of God.

Queſt. 7. How doth true Prayer with the voice excel Prayer in the heart only?

Anſ. 1. True Prayer with the voice doth edifie and comfort others that are preſent, having unity with it.

2. True Prayer with the voice doth ſtop the falſe Charges of Enemies, who ſay *Quakers* do not pray at all, but withold Prayer from the Almighty, and are of no Religion: their Families are under the Curſe, who will joyn to ſuch a Religion.

I reply, firſt, This Charge is altogether falſe: themſelves know that *Quakers* pray both in publick and private.

2. There is but one true Religion, and that the *Quakers* do own, practiſe, and defend againſt all oppoſers; and all others are of no Religion, but are in the Sects and Opinions.

3. The Sects and Opinions know little what *Quakers* do about Religion, nor do they come to them, except it be to accuſe and inform againſt them falſely.

4. All Words ſpoken in Prayer, without the motion of Gods Spirit is Phariſaical babling; and all Families that uſe ſuch Prayers are not accepted of God; and who will joyn to them but the blind?

Anſ. 3. Prayers with the Spirit and Voice are well-pleaſing to God, *Can.* 2 14. *My Dove, thou art in the clefts of the Rock, and ſecret places of the Stairs, let me ſee thy Countenance, let me hear thy Voice; for ſweet is thy Voice, and thy Countenance is comely.* A diligent preparedneſs and watching to pray keepeth the Heart in good frame, a true Prayer with the Voice is better than ſilence.

Note, there are degrees in Prayer. 1. A ſenſe of Weakneſs. 2. Sighs and Groans. 3. Defires in the Heart to God. 4. Words in the Heart to God: *Hannah* ſpake in her Heart. 5. Prayers and living Praiſes with the Voice outwardly, *Pſal.* 145. 21. *My Mouth ſhall ſpeak the Praiſes of the Lord, and let all fleſh bleſs his Name for ever and ever.*

Ob. If I were ſure it was Gods motion to pray, I would never be ſilent.

Anſ. Who is obedient to the ſmalleſt motions ſhall have the more incomes: but he that deſpiſeth the day of ſmall things ſhall never

never know greater: if the motion be good, and the heart upright to God, why should any doubt? *Jehovah spectat quod est in animo*, the Lord beholdeth what is in the heart, 1 *Sam.* 16.

2. *Concerning Holy Duties on First Days.*

THe Scripture makes mention of Holy Days, New Moon and Sabbath Days, also of a First Day, Lords Day, and Rest.

Quest. 1. Whether all these are to be observed by Christians?

Ans. The three first are of the hand-writing of Ordinances that Christ took out of the way, nailing them to his Cross; being but a shadow of things to come, *Col.* 2. 14.

Note, what confusion there is among Preachers and Professors concerning the Name of the First Day; some call it *Sunday*, that is Heathenish: some call it *Sabbath-day*, that is Jewish: others call it *Lords day*, and so is every day the Lords: but some say *John* was ravished in Spirit on that day, but they have not proved which day of the week that was. The *Latin* word is *correptus*, from *rapio*, to snatch, or catch up: we that remain shall be caught up, 1 *Thes.* 4. 17. 2 *Cor.* 12: a man in Christ, *raptum in tertium usque Cœlum*, *was caught up into the third Heaven*; *raptum fuisse in Paradisum*, *caught up into Paradise*, Joy of Heart, the Lords day: this is the Day the Lord hath made, said *David*, let us be glad and rejoyce in it, *Ps.* 118. the day that *Abraham* rejoyced to see, *and he saw it, & was glad*, Joh. 8. 46. before Lords day was mentioned in Scripture, & before Scripture was written: *ravished in Spirit* signifieth a Condition: if any can prove it a Natural Day, and which Day of the Week it was, let them do it.

4. There is a First day wherein the Work of Piety and Charity were practised by the Apostles and Primitive Christians, and to be continued every First day.

5. There is a Lords day mentioned in Scripture, as before, *Rev.* 1. 10.

6. There is a Rest to the people of God; and he that hath entered into his Rest hath ceased from his own Works, as God did from his: and this is the substance whereof the Seventh day Sabbath was the Shadow.

Quest. 2. What was the Practice of the Primitive Christians?

Ans. 1. They did keep Meetings on First days, waiting upon the Lord

Lord sometimes in silence. Oh! cry Professors, what benefit without a Speaker? To which I answer, Was not the Manifestation of Gods presence, and being filled with the Holy Ghost a benefit, which they received as they sate waiting in silence.

They met to preach the Word, contribute, and other holy Duties.

Quest. 3. How much of the First day did they spend in Religious Practices?

Ans. Mar. 16. 2. *Early in the Morning the First day of the week they came to the Sepulchre, while the Sun was yet rising*, and at the third hour, which we call the ninth hour, *Peter* lift up his Voice and preached that powerful Sermon, and at the ninth hour of Prayer, which people call three a clock, *Peter* and *John* went into the Temple and preached Christ and the Resurrection, *Acts* 20. 7. *the First day of the week the Disciples came together*, and Paul *preached to them until midnight*: it is probable by Scripture, they spent the whole day in holy Duties, & left no room for servile Work, Bargains, Accounts, nor Journies, except about Religion, 1 *Cor.* 16. 2. *As I have ordained in all the Churches of* Galatia, *so do ye*: every First day of the week lay up for the Poor; *Every* notes the continuance of their holy Practices.

Note, if Christians now under the Gospel-Ministration have not some time of rest outwardly for themselves, their Sons and their Daughters, their Servants and Cattel, then we are in greater bondage than the Jews were under the Law. Did God take pity on the Servants and Cattel then, and said, they shall rest as well as thee, and is his Mercy less now? if any think I go about to set up an old First day, which is Superstition, let them know, that my intent is to stop Prophaneness and Covetousness, which is Idolatry; and I do, in the Fear of God, warn all the careless and greedy ones, that mind earthly things, that they give no offence to the Jew, nor to the Greek, nor to the Church of God.

3. *Concerning Religious Meetings.*

Qu. 1. WHat is the right time of keeping and coming to Religious Meetings to worship God?

Ans. Gods Worship under the Gospel-Ministration is not tyed to days, times, nor places. Ye observe Days, Months, Times and Years:

Years: I doubt I have bestowed my labour in vain, said *Paul*. Neither at this Mountain, nor in *Jerusalem* shall men worship, but the true Worshippers shall worship the Father in Spirit and in Truth, where and when Gods Spirit in his people shall appoint: then it is to be kept strictly, forecasting to prevent all lets and incumbrances. To see people come together just at the time appointed is a comfort and encouragement: *I rejoyced*, said the good Man, *when they said, come let us go up together to the House of the Lord, and he will teach us his way, and we will walk in his paths*: but to neglect coming to Meetings at the time appointed, and sleeping in Meetings is a hinderance, a shame, and an ill example, which may be prevented by faithful, diligent Watching and Prayer: and enter not into temptation.

Quest. 2. Is not three or four hours over long; some may be weak of Body, and some may be hindred, and cannot come at the time appointed, though they desire it?

Ans. If any are weak of Body God will have mercy, and not sacrifice; God requireth no more than he giveth: let all that are weak of Body, or hindered, not fain excuses, but clear their Consciences before God, and God will clear them before Men.

Quest. 3. If there should be any found that neglect coming to Meetings at the time appointed, and sleep in Meetings, what condition are they in?

Ans. Jerem. 48. 10. *Cursed is he that doth the work of the Lord negligently*: Let every particular take notice what hath befallen such as have been negligent and disobedient to Gods Requirings: *Saul* lost his Kingdom without recovery, *Ely* lost the Priesthood, God sware that *Ely*'s House should not be purged with Sacrifice nor burnt Offerings for ever: *Jerusalem* for neglecting the day of their Visitation, the things belonging to their peace were hid from their eyes for ever: but *David* being obedient to Gods Commandment was wiser than his Teachers, and stronger than his Enemies; and the faithful Servant, that improved his Talent, entred into his Masters joy.

4. *Of the Difference between the True and False Church.*

SOme Nations call themselves a true visible Church; which, they say, is known by three marks; truth of Doctrine, right Administration of Sacraments, and Discipline.

1. The

1. The true Primitive Church had Truth of Doctrine holding forth Confession of Sin, Repentance & turning from all Sin, a childhood, growth and overcoming: as, 1 *John* 2. *Rev.* 2, 3. Chapters: but the False Church, if they do grant Confession of Sin and Childhood, yet no turning from all Sin: yet some of the Preachers have granted to me, that a man may have a Conscience void of offence to God and Man; and retain such a condition, if watchful: then where is the sin?

Ob. There is much talking, but where is the Man that is free from all Sin?

Ans. Doubtless there are many, though the blind World cannot see them. Christ was free from all Sin; yet the unbelieving Jews said he was a Glutton, a Bibber of Wine, a friend of Publicans and Sinners. Again, there are many that can witness a Growth, and believe a Freedom, though as yet in the War, and in the Travel; but all that do not believe Freedom from all Sin can never attain to it, being out of the true Faith, without which it is impossible to please God.

Note, All the Sects, Names and Churches, so called, are but one false Church: the later Sects have talked much of Reformation, and the subtilty hath gotten a finer dress in the seeming: but that Profession of Christ, which seemeth most like Christ, and Scripture, and Spirit, and is not the same in truth; is the greatest Antichrist in the world.

2. The true Church Doctrine is, that Perfection is attainable in this Life: The end of Christs Ministery is to perfect the Saints, and *Paul* preached Wisdom among them that were perfect: but the false Church, both Minister and people, say, it is a dangerous Errour, to hold Perfection attainable in this Life: saying,

Quest. What Perfection do you mean?

Ans. 1, There is Perfection, to which nothing can be added, and so no man but God is perfect.

2. There is Perfection from sin, and so the first *Adam* was made perfect by Creation, and true Believers are made perfect by Redemption; else Christ Jesus, the second *Adam*, hath less power to deliver Man out of sin, than the first *Adam* had to bring him into sin.

Perfection of Believers from sin hath Degrees in it.

First, To believe that Perfection is attainable, such are in measure perfect: *Perfectionem habet qui credit in Christum, he that believeth in Christ is perfect.*

2. There

2. There is a Growth, and in some more than others, *as many of us as are perfect, let us be thus minded*, said *Paul*.

3. There is Perfection from sin, transgression finished: some do not believe there is such a state; others believe there is: but none knoweth it but they that are in it: nor none can come into it but they that are led and guided by the Spirit of God in them.

To put all Objectors out of doubt, *Paul* hath recorded his own example of obtaining of freedom from sin, and also from the Law of sin, *Rom.* 8. and where there is no Law there is no Transgression. Again, there is not only Freedom from Sin, but Growth in Holiness: the Man Christ Jesus was not only free from Sin, but grew in Wisdom and Stature, and such as come to this state grow up in Christ, the Resurrection and the Life in the Unity being set down together in the heavenly places, have fought a good fight, and witness the overcoming a state the World knoweth not, but make war against it.

2. Concerning Sacraments, so called *Mark* 2. If I should say, that Baptism and the Lords Supper were Sacraments, I cannot tell how to prove it by Scripture: I can prove by Scripture one Lord, one Faith and one Baptism, *Ephes.* 4. 5. and all that are baptised into Christ have put on Christ, *Gal.* 3. 27. and I can prove by Scripture, that Christ is the Bread of Life, and that he standeth at the door and knocks, saying, *If any man will hear my voice, and open the door, I will come in and sup with him, and he with me*: but the false Church holds up shadows, and calls them Sacraments.

Obj. Baptism with Water and breaking Bread were New Testament-Ordinances.

An. Baptism of Infants with Water hath no command nor example in the Scriptures: let none dispute that to be an Ordinance of God for shame; and Baptism of Men of years was *Johns* Baptism, and to pass away as Circumcision and other shadows; as *John*, the true Prophet, foretold, saying, *He that cometh after me was before me, and is greater than I; he will baptize you with the Holy Ghost and with Fire, I must decrease, but he must increase.* Baptism with Water after Christs Death, which Death put an end to all shadows, was by condescention to the Jews: if Baptism had been an Ordinance to continue, why did not *Paul* use it to the Gentiles, of whom we are? Christ baptized none but his Disciples, and *Paul* thanks God that he baptized none but *Crispus* and *Gaius*, and the House-

hold of *Stephanus*? If there were such a neceſſity of Baptiſm, as Papiſts make, or ſuch a ſtreſs in it as Proteſtants make, what did become of all the Churches of the Gentiles that *Paul* planted?

Doubtleſs they received the ſubſtance without the ſhadows, as many thouſands of true Believers do at this day. Come forth all you Pleaders for Water-Baptiſm, try the difference: you ſay, *Quakers* own one Baptiſm within, and preach a Chriſt within, and it is very true: but you plead for the ſign of Baptiſm without, and preach Chriſt without, and ſo are without Chriſt, ſaying, lo here, Breaking of Bread was in remembrance of Chriſts Death till he come, 1 *Cor.* 11. 26. Come, not as to Babes only, for ſo he was then come: but to ſtrong Men, in whom the Word of God abideth, who feed on Chriſt, the Life and Truth, without the Type; as all in the ſame Faith do feed in their meaſure.

3. Concerning Diſcipline, the 3 Mark. 1. In the true Church all things were done in order: the Prophets ſpake two or three, if any thing were revealed to another that ſate by, the firſt held his peace, 1 *Cor.* 14. but the falſe Church limit and confine their Miniſtery to one Man, and to one hour, by a Glaſs; if another ſpeak, they account it diſorder, for which ſeveral have ſuffered haling, ſtripes and impriſonment.

2. The true Church Doctrine and Diſcipline may be known by the four common Cauſes; efficient, material, formal and final. 1. The principal efficient Cauſe of the true Church-Miniſtery is the Spirit of God; when Chriſt aſcended on high he gave Gifts unto Men, whereby they were made Miniſters.

2. The material Cauſe is the Goſpel of Chriſt, whereof *Paul* was not aſhamed.

3. The formal Cauſe is the movings of Gods Spirit, giving Words and Utterance.

4. The final Cauſe or end is to edifie the Body, and bring to a perfect Man. But the efficient Cauſe of the falſe Church-Miniſtery is Scool-Learning, Tongues, Arts and Sciences, and none to miniſter without a Licenſe

2. The Matter of their Doctrine is the Letter of Scripture, and what they add to the Book.

3. Their formal cauſe or manner is, to compoſe Words and write them down, and then utter them by their Notes and Memory.

4. Their final cauſe or end is to get Maintainance: but that

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any can be made perfect they deny, and so deny the end of Christs Ministery, and prove themselves no Ministers of Christ: yet call upon Men to repent, mortifie, be perfect as your heavenly Father is perfect; and yet say it is a dangerous error to hold Perfection: Oh God of Truth! when will it be, that all these deluded ones will hearken unto the Lord, who is manifesting to them at this day, that Antichristian false Spirit that rules in the false Churches.

5. *Concerning Parents and Children.*

Qu. 1. WHat should Parents do, that their Children may be orderly in Meetings and at all times?

Answ. Let all Parents wait to receive the seasoned savoury Wisdom of God, and abide in it themselves; all that are ordered by it may order their Children with it, beginning timely.

1. Deny an Infant whatsoever is hurtful, oppose that old cross Nature in its first appearance: some having tryed this way have trained up their Children in the meek Spirit to their comfort: but others, not beginning timely, their Children have grown stubborn, to their hearts great grief and torment.

2. Instruct Children being capable daily and continually, and before Meetings warn them to be orderly, else notice will be taken of them: in Meetings let none disturb themselves and others; only give a look, and something will answer in the Child; after Meeting give a reproof, if need be: Win Children by Love and Fairness, if it may be; but if they will not receive it, then a Rod is for the Fools back: but if in the patience Parents do correct; be sure of the victory, else many stripes may be lost: let all Parents be a good example, & their words gracious, always seasoned with Salt, *Col.* 4. 6. keeping themselves and their Children orderly at all times, else they will hardly be orderly in Meetings; and stop them from idleness, vain talking, foolish jesting and unseemly apparel, and hold them close to School, or some honest imployment; and counsel them to avoid ill company, and remember their Creator in the days of their youth, while the evil day comes not, *Eccles.* 12 1.

Quest. 2. What is the Duty of Parents to their Children after their Childhood and Youth?

An. To instruct and pray for them; *Solomon* was a wise King, yet

his Mother instructed him concerning his Person and Kingdom, and he declared her Prophecy in Writing, *Prov.* 31. *Jobs* seven Sons banqueted in their houses, every one his day, and called their three Sisters to eat and to drink with them: *Job* sent and sanctified them, and offered burnt Offerings according to the number of them all. This did *Job* continually.

2. Some Children seem to own Truth, and come to Meetings, but are like *Herod*, that heard *John Baptist* gladly, and did many things, but have some *Herodias*'s right Eyes and right Hands, with which they will not part: such are to be reproved & instructed without delay: but if they will not hearken, tell it to one or two Witnesses; if any one refuse to hear them, tell it to the Church; if he refuse to hear the Church, let him be as a Heathen and a Publican: such Children may be their own Destruction and their Parents Sorrow, but not their Sin: but if Parents miss their time, something may lie heavy without remedy.

3. Some Children do not own Truth, nor come to Meetings, yet such are to be exhorted by their Parents, with such Arguments as God may give in: as, *What will it profit thee, to win the whole World, and lose thy Soul?* and how wilt thou like that Sentence, *Go ye cursed into everlasting fire, where the Worm dieth not, and the Fire is unquenchable*, endless, easeless and remedilesss; no place of Repentance there, no Advocate nor friend to speak for thee, but Torment, Oh! and crying to all eternity?

Quest. 3. Having considered the Duty of Parents to Children, what is the Duty of Children to their Parents in Childhood, Youth and Age, and what Blessings to the good, and what Judgments fell upon the bad?

Answ. The Duties of Children to Parents are, Honour, Obedience, Love and Thankfulness: if I be a Father where is mine Honour? *Honour thy Father and thy Mother*, is the first Commandment with Promise.

1. Christ honoured his Parents, and at twelve years of age went down to *Nazareth*, and was obedient to them, and is the beloved of his Father, in whom he is well pleased: but the little Children that came out of the City, like some ill-bred Children now, mocked the Prophet *Elisha*, and two Bears came out of the Forest and tore in pieces two and forty of them.

2. *Solomon* honoured *Bathsheba* his Mother, and when she went

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to him he roſe up to meet her; and the King ſate down upon his Throne, and cauſed a Seat to be ſet for the Kings Mother, and She ſate at his right hand; and God bleſſed *Solomon* with Wiſdom, Riches and Honour, none like him: But *Abſolom* his Brother eſteemed not *David* his Father, but ſought to undermine and take away his Kingdom: but Gods Judgments overtook *Abſolom*; he was hang'd by the Head in an Oak, and *Joab* thruſt 3 Darts through him and his ten men compaſſed the Oak and ſlew him.

3. *Joſeph* ſhewed his Love and Thankfulneſs to *Jacob* his Father when he and his Family were in want, and ſaid to his Brethren, *Go tell* Jacob, *my Father, thus ſaith thy Son* Joſeph, *come down into* Egypt *& tarry not; thou ſhalt dwell in the Land of* Goſhen, *and ſhalt be near me; alſo I will nouriſh thee: make haſt and bring him hither*: and God bleſſed *Joſeph*, and made him Ruler over all the Land of *Egypt*, a Father to *Pharaoh*, and Lord over his Houſe: but *Eſau* was unthankful to *Iſaac* his Father, and unkind to *Jacob*, his Brother, who occaſioned his Travel and hard Service: but God hated *Eſau*, and his Seed was curſed, and enemies to Gods people.

4. *Moſes*, a great Prophet, honoured *Jethro*, his Father in Law, a *Midianitiſh* Prieſt, & hearkned to his Counſel, and eaſed himſelf of a heavy burden in his Government, and gave great ſatisfaction to all *Iſrael*: and God bleſſed *Moſes* and was with him: but *Lots* two Sons in Law eſteemed not *Lot* their Father, but accounted him a Mocker: ſo the Lord rained down Fire and Brimſtone from the Lord out of Heaven, and overthrew them with the unclean *Sodomites*, who ſuffer the vengeance of eternal Fire.

Note, here is a Looking-Glaſs for Children to ſee themſelves in, if the Lord open their eyes; eſpecially ſuch as grieve and pull away, but not nouriſh and comfort their Parents: let all ſuch mind Gods Judgments upon unkind Children, and not think to ſpeed any better, though they may eſcape for a time.

6. *Concerning Family-Duties.*

Qu. 1. WHat are the Duties to be performed in Families?

Anſ. Waiting, Reading, Prayer and Speaking.

1. We are to wait for the Promiſe of the Father for Power from on high.

2. Many

2. Many have been comforted by reading the Scriptures, and several convinced by reading Friends Books before they heard a Minister.

3. For Prayer, what Christ said unto his Disciples he said to all, *Watch and pray.*

4. For Teaching, Parents and Masters are to instruct their Families: *Come Children* (said *David*) *hearken and I will teach you the fear of the Lord*: If there be but Man and Wife, they have the same authority and promise as the greatest Meetings have: when two or three are gathered in the name of Jesus, they may keep a private Meeting and wait upon the Lord; or any that will may joyn with them: here is variety, not only silent waiting, which it may be is hard to some, but also Reading, Prayer and Speaking, what more pleasantness can a good and honest heart desire, that laboureth for the Meat that endureth to everlasting life, and to lay up treasures for themselves in Heaven?

Quest. 2. When are these Duties to be performed?

Ans. When the motion of Gods Spirit is received, and known enabling thereunto: this is the right time to perform any part of Gods Worship, publick or private: know certainly and follow faithfully Gods infallible Spirit of Truth, and never run before.

1. Come forth now all you that are in the Sects and Opinions, whether you are called *Papists*, *Presbyters*, *Independents* or *Baptists*, that are puft up with your Knowledg, and Gifts natural and acquired, but know not God; for you turn your Gifts the wrong way, like *Moab*, *Ammon*, *Amalek* & the Nations, who, being gifted with Riches and Strength, joyned together against Gods People.

2. Come forth all you *Roman Catholicks*, that have been deep in the Blood of the Saints and Martyrs, yet say you are the Mother-Church, and so indeed you are, the first in Apostacy, the Mother of all the false Churches, who are descended from you, and are like you in much if not most of your ways of worship, when their Doctrine, Discipline and Maintenance come to be examined.

3. Come forth all you Literal Professors, that gender to Deadness and Bondage under your Morning and Evening Oblations, and set Graces, as I have had large experience of, when I was in them many years.

4. Come forth you gathered Churches, whether *Presbyters*, *Independents* or *Baptists*, that are in your *ex tempore* Prayers and forehand

forehand Sermons, which seem to many, as if they were made by the Spirit, but are made in your own Conceivings, Memory and Parts: and it cannot be otherwise; for you confess, you know not the Spirits infallible motion, then you are in the fallible; and *fallere* is *to deceive*, and so you are deceiving and deceived: and what are you better than the prophane, that are of no Religion, or Heathen, that know not God? nay worse, for you hinder the Spirits Work by your subtilty: you have on the Sheeps Clothing, but ravens inwardly, and by good Words and fair Speeches deceive the Hearts of the simple: they so depend on your Ministry, that hardly any can get off to come where Truth is declared: no, not to the doors nor the windows, for fear or notice of others: you warn them to take heed of *Quakers* because they hold damnable Errors, Heresies and Blasphemies: and have said, their Doctrine is worse than Popery. You enter not, nor suffer others; but if you mean to carry it, come forth, and prove your Principles and Practices by certain knowledg of Gods infallible Spirit in you, and Scripture-Testimony: when I call to mind the Light and Love that did appear in many of these gathered Churches about thirty years ago, and how you are fallen from your first Love into darkness and enmity against the Light, where ever it appears: which, when I consider, my heart is filled with sorrow and sadness, for the hurt you have done to your selves and many thousands, and are the greatest enemies to true Christianity: It is a dangerous thing for any to miss Gods first visitation, and hardly regained, if ever.

5. Come forth *Gog* and *Magog*, and all you that are enemies to Truth, by what Names or Titles soever you be called, with all the Strength that you and your Father, the Devil, can make. LO, I meet you in the Name, in the Strength and Power of my God, standing in the Apostolical Primitive Church-Doctrine and Practice, without *Genus and Species*, Logick, or Club-Law.

T. L.

A compassionate heart-loving Letter to the Presbyters, Independents and Baptists.

Friends,

MY Hearts desire to God, is for your everlasting happiness, as for my own Soul. I wish you would call to mind, that near thirty years, since many, if not most of us, were near in Judgment and

and Affection, when the Miniſters and People of the Nation called us New Lights, and it was the ſame Light, though we knew it not; which is now more clearly manifeſt; Glory be to God for evermore. When we began to diſſent from their dead and formal ways of Worſhip, they called us *Seekers*, and indeed we were ſo; and in the ſeeking, ſome went forward and were found of the Light: but too many return backward into the darkneſs from whence they were coming out: and although ſome of you think, that you are wholly gathered out of the national Churches, and have other Names; yet what do you differ from them? 1. You deny Perfection and Fredom from Sin. 2. You hold up Shadows, and call them Sacraments. 3. You deny that you have the ſame infallible Spirit that the Prophets and Apoſtles had, and reject them that miniſter by it: and what is all the reſt of your Stuff worth, wherein you ſeem to differ? I was a zealous Puritan at 11 or 12 years of age, about 62 years ſince, and went 3 or 4 miles to hear a Sermon, and ſometime alone, by my ſelf, ſince that there have not been any of all the Sects, Names or Churches did miſs my diligent inſpection, and continued ſearch into them: and it is poſſible I may know more of the Doctrines of theſe ways of Worſhip than many that do own them; ſo that by my Knowledg and Experience I may ſee where you are, and do heartily wiſh that you may ſee it alſo, and come to the Knowledg of the Truth in Love; then you would ſoon leave contending, diſputing and writing againſt the Truth. It will be your Wiſdom and Happineſs to leave your willing and running, and come into the true Silence of the Fleſh and Spirit, waiting patiently for Gods infallible Spirit to guide and lead you: ſo you may underſtand the Truth and Scriptures alſo: which you can never do, ſo long as you deny Inſpiration, Revelation and Infallibility.

Friends, far be it from me to reproach or envy any perſon: *O mnia vincit amor, Love overcomes all things:* My deſign is, to caſt down the Kingdom and Spirit of Darkneſs, and advance Gods glorious Light which now ſhineth: this is our God, we have waited for him; it is come, it is come, Glory be to God for evermore. And ſo in tender Love I have cleared my Conſcience, leaving you to his Mercy and Goodneſs, with whom all things are poſſible.

Tho. Lawrence.

7. *A daily Direction to dwell in Heaven.*

1. Every Morning when thou awakeſt feel the Light of Life, the Juſtification of Life, *Rom.* 5. all Sins paſt blotted out, Conſcience clear, the ſinleſs, innocent ſtate known, Righteouſneſs, Peace and Joy in the Holy Ghoſt witneſſed, wherein the Kingdom of Heaven conſiſteth; *Rom.* 14. 17. *Go not forth.*

2. *Feel the Spirit of Grace and Supplication.*

Take notice what particulars it moveth to, pray and give thanks for and anſwer it: receive not the Grace of God in vain; theſe above may be uſed alone or in company, in Meetings or Markets.

3. Mind the buſineſs of the preſent day, to order affairs concerning thy ſelf, Children, Servants and Dealers: want of provident forecaſt cauſeth confuſion.

4. Diſpatch affairs juſtly with diligence; bear croſſes with patience, mind the heavenly life, keeping every day a Sabbath; ceaſe from thy own works, think not thy own thoughts; ſpeak not a vain word.

5. Be watchful to overcome the evils of Paſſion, Neglect, or what thou art moſt incident to fall into, performing Family-Duties in due time. *Oh* Iſrael, *forget me not, ſaith the Lord*, Iſa. 44. 21.

6. Every night examine thy ſelf how thou haſt ſpent that day; if any ſin, Confeſſion and forſaking of Sin muſt be before true Peace and Joy.

7. Commit all into the Light of Life, lie down in the victory, overcoming, and freedom from all Sin, ſo dwell in Heaven: though the Beaſt, by power from the Dragon, will open his Mouth unto Blaſphemy againſt God, to blaſpheme his Name and Tabernacle, and them that dwell in Heaven, *Rev.* 13. 6. This daily Direction is an Abridgment of the ſix Treatſes going before, to revive and continue the Life and Practice of them.

A Catalogue of ſome though not all the Failings noted in this Book.

1. *To grieve and queneh the Spirits Motions.*
2. *To teach or pray without the Spirits Motion.*
3. *To ſit ſilent, and the Mind wandring in Meetings.*

4. *That is not in humility, but in the exalted nature.*
5. *That is provoked to Passion.*
6. *Not redeemed from the earth, and without guile.*
7. *That ordereth not themselves and Children in Gods Wisdom.*
8. *That useth unsavoury words, not gratious words always.*
9. *Negligent and untimely coming to Meetings.*
10. *That thinketh Meetings long.*
11. *Looking for deliverance outward, and enemies within.*
12. *Living in the form of Truth, not in the Power.*
13. *That sleepeth in Meetings.*
14. *That prizeth not the benefit of silent Metings.*
15. *That faileth to instruct and pray for Children.*
16. *That keepeth not a clear Conscience to God and Man.*
17. *That neglecteth the daily Direction any day.*

As these Failings are overcome by degrees, set the same Figure at the end of the Line, and so rejoyce in dying daily: and see whether there is a growing or declining. One at the first reading set down some as he had overcome.

Something concerning the Use and Abuse of Latin.

Qu. WHy should such speak *Latin* words that cannot speak true *Latin* always?

Ans. Doubtless there have been many Scholars in Universities and Countries also, that have taken leave sometimes to break *Priscians* Head, speak false *Latin*.

Obj. Paul accounted Tongues Loss and Dung after his Conversion: and some *Quakers* do not own *Latin*.

Ans. There is a People fearing God, that the Mockers do call *Quakers*, that do not own such prophane, heathenish, dirty stuff, and unsavoury, scurrilous words, as are in *Pueriles Confabulatiuncule* and *Colloquia Scolastica*, or *Terence* Play-Bookt, and heathenish Comedies, or *Ovid de Arte Amandi*, *his Art of Love*., or rather, of beastly Lust, with so many filthy, lascivious, unclean expressions, all unfit for Children to be taught: nay, as *Paul* said, not fit to be named, but to be abhorred of all that own the Name of Christians.

Yet, if one should advise the Translators, and Scholars, to take out

out of the School-Books, all ſuch unclean, heatheniſh words, and burn them: it is like they would laugh at it: but Wiſdom will laugh at their Deſtruction, and mock when their Fear cometh ſuddenly, like a Whirlewind. Read *Prov.* 1.

But *Latin*, as it is a Language, may be uſeful: Firſt, for the better writing and reading true *Engliſh*. 2. It is more ſignificant than *Engliſh*, and the ground of our beſt *Engliſh* words. 3. A Tongue moſt fit for Travellers. 4. In all Diſcourſe Learning hath dominion over Ignorance. 5. It is very beneficial to compare the Tranſlations of Scripture: take two or three examples:

1. *Gen.* 10. *The Angel ſaid unto* Lot, *we will abide in the ſtreet all night*, *Sumus pernoctaturi*, *we are about to abide*; like *amaturus*, *to love*, or *about to love*, a Participle of the *Future* in *rus*.

2. *Job* 2 9. *Jobs* Wife ſaid, *Curſe God and die*: another Tranſlation is, *Blaſpheme God and die*: the *Latin* is, *Benedicendo Deo atque moriendo*, *ſpeak well to God*, or *bleſs God and die*.

3. *John* 1. 9. *He lighteth every man*; the *Latin* is, *illuminat omnem hominem*, *he inlighteneth every man*; *that cometh*, the *Latin* is *venientem*, *coming*, a Participle of the *Preſent* and *Preterimperfect Tenſe*: doth inlighten, did inlighten ſo ſoon as the creature was intelligent, coming into the world.

I had ſome entrance in the Grammar School about 13 years of age, threeſcore years I loſt, not ſeeing the benefit of comparing Tranſlations and other advantages by *Latin*: therefore *I* wiſh others to be wiſer, and *I* do adviſe all youths that have opportunity to get the *Latin* Tongue in ſome meaſure, and not loſe it: the Bible is tranſlated out of the *Hebrew* and *Greek*: ſo you have all the three Tongues.

Obj. But the Tranſlators may deceive you.

Anſ. *If* we have no better guide than Tranſlators we may be deceived. Again, the *Hebrew* and *Greek* have been tranſlated alſo, who knoweth how often: all that compare Tranſlations in the fear of God with deſire, and endeavour to practice what they know, will not blame me for this counſel.

Anſ. 2. *Paul* accounted Tongues loſs and dung, in compariſon of the excellent Knowledg of Chriſt, but *Paul* did approve of the ſtrange Tongues, if they interpret, ſaying, *Covit to Prophecie*, *and forbid not to ſpeak Languages*; and reckoned diverſity of Tongues among the Gifts of God, 1 *Cor.* 12. 10. to one is given diſcern-

diſcerning of Spirits, to another diverſity of Tongues: and *Paul* thanks God, that he ſpake more Languages than they all, 1 *Cor.* 14. 10. yet *Paul* needed not *Latin* to preach the Goſpel of Chriſt: and Gods Miniſters, that the blind world have called *Quakers*, can preach the everlaſting Goſpel, though they do not know *Latin*: and there are many that have learned *Latin* in their youth, and cannot tell how to uſe it in their age; and ſo loſe all their hard labour, charge and precious time; and then diſcourage Parents from ſending Children, from going to the *Latin* School, running out of 1 error into another, ſaying *Latin* will do your Children no good, except you mean to make them Miniſters: *Vah heu! out alas!* God never ordained *Latin* nor *Greek*; neither to make Miniſters of Chriſt: *Joſephs* Brethren ſaid unto *Pharaoh*, we are Sheepherds, both we and our Fathers. the Prophet *Eliſha* a Plow-man, *Amos* a Herds-man: the Apoſtles of Chriſt Fiſhermen, Tanners and Tent-makers, yet all Prophets and Miniſters of the Lord, without the help of *Latin* or *Greek*, only by the Light and Spirit of Chriſt, the Door, and whoſoever climbeth up another way, *ille fur eſt & latro, he is a thief and a robber*, Joh. 10. 1.

Tho. Lawrence.

Poſtſcript.

THe brief Anſwer to three Books, is annexed to ſome of the foregoing Treatiſes; where ſome Queſtions are Anſwered largely: As 1*ſt. Concerning the practice of the Falſe Churches*, Treatiſe 3d. 2. *Of Prayer*, Treatiſe 1ſt. 3. *Of Reading the Scriptures*, Treatiſe 6th. 4. *Of Baptiſme and the Lords Supper*, Treatiſe 3d. 5. *Of perfection and freedom from all Sin*, Treatiſe 3d.

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